

•VI.] THE PATH. OF
WISDOM. 3J

the **Self**, who say " I am Brahman," but are affected by everything, who are not disciplined and dispassionate* who seek the gratification of the senses, and then say, " It is only the body that seeks it, I am unaffected/*

These men use the Vedanta " as an excuse for vile living. ^ . . . It was to avoid this danger that in the old days none might learn those lessons save he who has the qualifications. He whose desires were dead, whose passions were conquered, who had experienced disgust of the world, that man only was the fitted pupil, and to him only the Guru taught the mysteries."—(The Three Paths, pp.46, 47.)

Jfi&na-Yoga—

SHRI BHAGAVAN said :

28. That by which one indestructible Being is seeri in all beings; inseparate in the separated, know thou that knowledge as Sattvic.—(xviii. 20.)

29. But that knowledge which regardeth the several manifold existences in all beings as separate, that know- ledge know thou as Rajasic.—(xviii. 21.)

30. While that which clingeth to each one thing as if it iver the whole, without reason, without grasping the reality, narrow, that is declared to be Tamasic. —(xviii. 22.)

33. Humility, unpretentious, harmlessness, forgiveness, rectitude, service of the teacher, purity, steadfastness, self- control,—(xiii. 7.)

31. Indifference to the objects of the senses, and also absence of. egoism, insight into the pain and evil of -birth, death, old age and sickness,;—(xiii. 8.) *•

32. UnattachiDent, absence of self-

identification with

•son, wife or home, and, constant balance of
mind *in* wisdom-

for and unwished-for events, -(xiii. 9,)